





*The Ramabai Association.*

*Report of Annual Meeting held  
March 12, 1894.*

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1894





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REPORT

OF

ANNUAL MEETING

OF

THE RAMABAI ASSOCIATION

HELD MARCH 12, 1894

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BOSTON

PRESS OF GEO. H. ELLIS, 141 FRANKLIN STREET

1894

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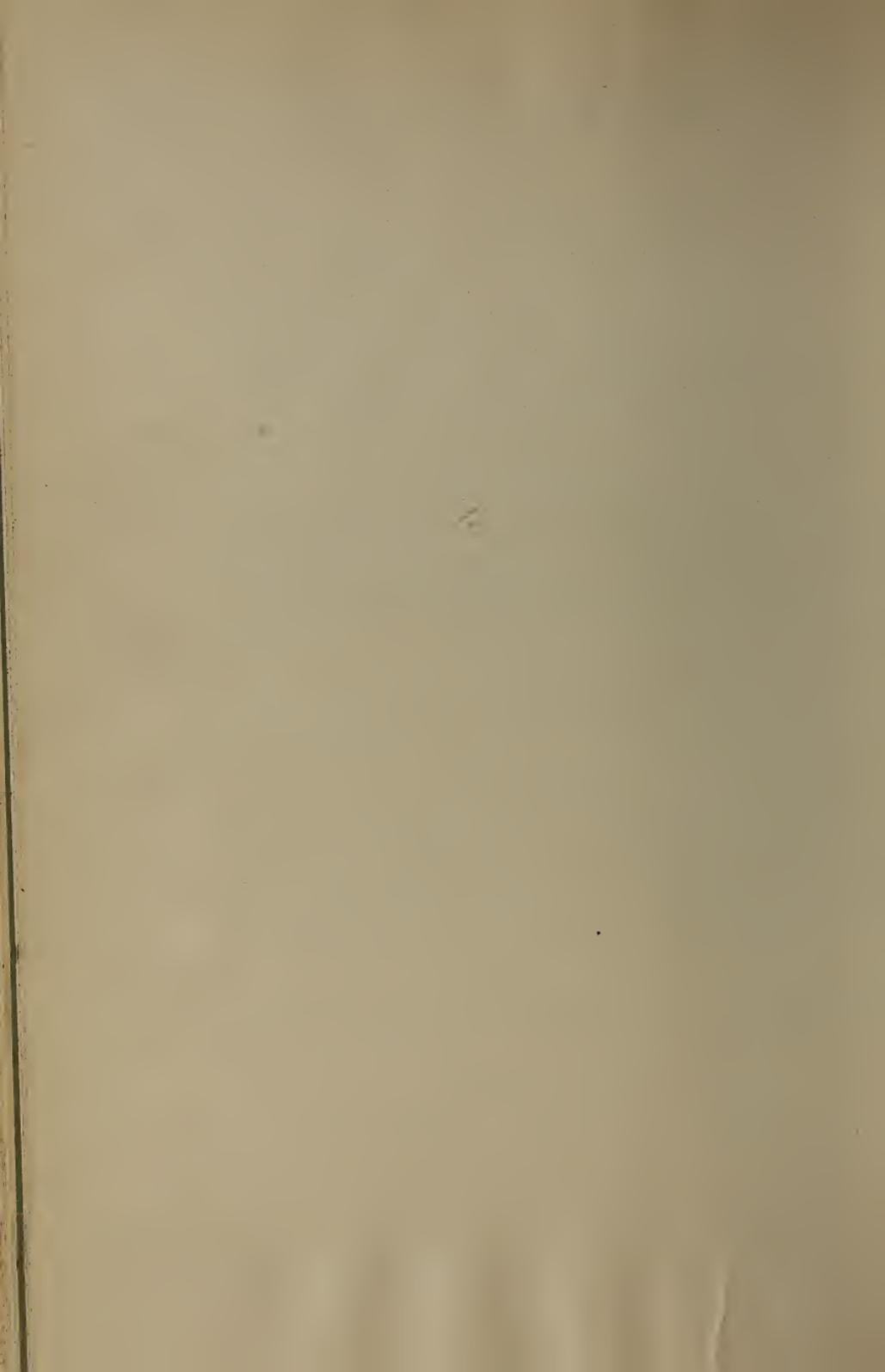
## Corresponding Secretary.

MISS A. P. GRANGER, Canandaigua, N.Y.

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## Principal of Shâradâ Sadana.

PUNDITA RAMABAI DONGRE MEDHAVI, Poona, India.



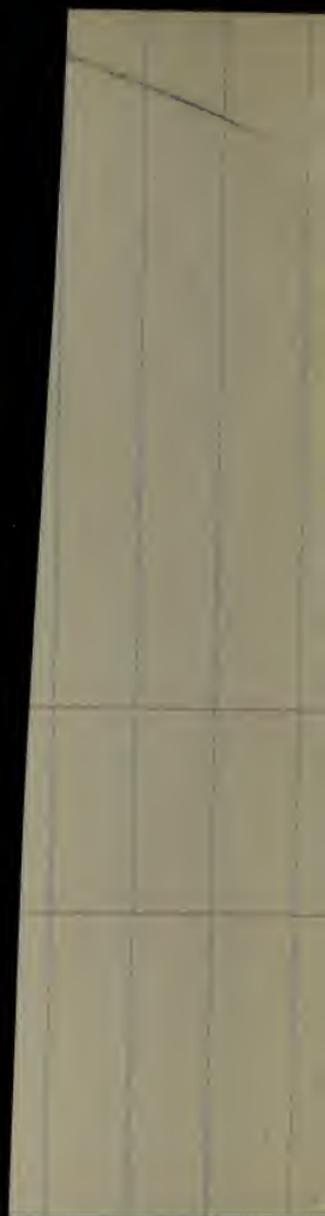
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## THE RAMABAI ASSOCIATION.

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THE Sixth Annual Meeting of the Ramabai Association was held in Old South Chapel, Boston, Monday, March 12, 1894, at 3 P.M.

The President, Rev. E. E. Hale, D.D., opened the meeting with prayer.

The Recording Secretary, Mrs. Russell, read the minutes of the last meeting, which were accepted.

Then followed the various reports, addresses, etc., which are printed in full.

### REPORT OF THE CORRESPONDING SECRETARY.

At the close of this fifth year since the opening of the Shâradâ Sadana in Bombay, I am very glad to be able to report a well-sustained interest among the Ramabai Circles contributing to its support. A year ago there were seventy-four circles auxiliary to the central Association, including the fifteen that in previous years had contributed through the Branch Association of the Pacific Coast. Since then a circle pledging \$100 annually has been formed in New York, calling itself the Alice Spence-Prentice Memorial Circle, "in memory of a little girl dearly loved by the school." Generous contributions have again been received from the Ogontz School near Philadelphia, which Ramabai visited when in this country, and from Miss Porter's School at Farmington, Conn., the interest expressed in both cases being so cordial that we dare hope for similar assistance in the future.

Of the circles which have contributed to the work from the outset, I should like to name many as deserving special

commendation, both in the East, in Canada, and in the West, did I not know that our Treasurer's statement will tell the tale more accurately than I can. Not only do many fulfil their pledges, but a few increase them, though, I regret to say, some fail to meet them. Only to the circles originally belonging to the Branch of the Pacific Coast is our Treasurer unable to do full justice in regard to amounts contributed from the first, since, until the last two years, their contributions were of course made through the Treasurer of their Branch. Thus the San José circle, though of necessity credited with a much smaller amount, has given since the beginning \$953.25,—a very excellent record. It is pleasant also to know that the interest aroused by Ramabai in Honolulu on her way to India is still alive, and their pledge paid annually. The officers of these prosperous circles must rejoice to see their untiring zeal thus rewarded, and those of the circles which show less interest in Ramabai and her work should take courage from their success.

Mrs. Hobson, the zealous head of the Virginia Branch, tells of the fulfilment of their pledge of \$150; and Mrs. G. N. Dana, of Boston, reports \$157 collected from various friends.

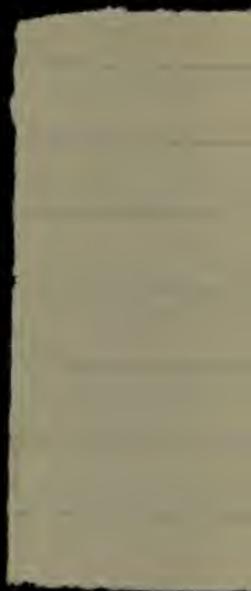
It will thus be seen that, whatever may be the vicissitudes through which the work is now passing in India, in this country confidence in Ramabai personally, approval of her methods of work for this special class so needing help, satisfaction at the much she has thus far accomplished, and confidence in her ultimate success are unabated.

A. P. GRANGER,

*Corresponding Secretary.*

CANANDAIGUA, N.Y., March 6, 1894.

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# TREASURER'S REPORT

*For Year ending Feb. 28, 1894.*

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## RECEIPTS.

Annual subscriptions (including life membership fees), . . . . .	\$5,139.92	
Contributions to General Fund, . . . . .	514.46	
Contributions to Building Fund, . . . . .	348.25	
Scholarships, . . . . .	2,000.00	\$8,002.63
Interest on current accounts, . . . . .	\$83.68	
Income (scholarships), . . . . .	319.08	402.76
Total Receipts, . . . . .		<u>\$8,405.39</u>

## EXPENDITURES.

Salaries and school expenses, . . . . .	\$7,798.25	
Annual meeting, March 11, 1893 (6,000 reports), . . . . .	442.36	
Cables, . . . . .	66.28	
Stationery, postage, printing, etc., . . . . .	121.58	
Set Encyclopædia Britannica for school, . . . . .	32.50	
Magazines, . . . . .	12.03	
Rent Safe Deposit Box (one year), . . . . .	10.00	
Expenses Chairman Executive Committee to and from Poona, India, . . . . .	600.00	
Current expenses, . . . . .		\$9,083.00
School property in Poona, India, . . . . .		3,000.00
Total Expenditures, . . . . .		<u>\$12,083.00</u>

## GENERAL STATEMENT, MARCH 1, 1894.

Life memberships (last 5 years), . . . . .		\$1,420.00
General Fund, . . . . .		12,002.91
Scholarships, . . . . .	\$8,900.00	
Income, . . . . .	796.62	<u>9,696.62</u>
		<u>\$23,119.53</u>
Building Fund, . . . . .		\$11,452.48
Balance (cash) :—		
Provident Institution for Savings, Boston, . . . . .	\$5,675.98	
Suffolk Savings Bank, Boston, . . . . .	2,819.84	
Bay State Trust Co., Boston, . . . . .	<u>3,171.23</u>	<u>11,667.05</u>
		<u>\$23,119.53</u>
<hr/>		
Total cash on hand, March 1, 1893, . . . . .		\$15,344.66
March 1, 1894, . . . . .		<u>11,667.05</u>
Decrease, . . . . .		<u>\$3,677.61</u>
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Total Receipts of the Association, March 1, 1894 :—		
Subscriptions, . . . . .	\$67,225.67	
Interest, . . . . .	<u>2,963.90</u>	<u>\$70,189.57</u>
Total Expenditures, . . . . .		<u>58,522.52</u>
		<u>\$11,567.05</u>

## CONTRIBUTIONS OF RAMABAI CIRCLES, SOCIETIES, ETC.

CIRCLES.	SIXTH YEAR.				TOTAL FOR SIX YEARS.
	Annual Sub., including Life Memb. Fees.	General Fund.	Building Fund.	Scholarships.	
Baltimore, . . . . .	\$100.00	.....	.....	.....	\$850.00
*Berea, Ky., Y. P. S. C. E., . . . . .	.....	\$18.33	.....	.....	18.33
Berkeley, . . . . .	11.40	.....	.....	.....	64.90
Boston, . . . . .	241.05	186.61	\$30.00	\$1,400.00	17,340.65
"    Mrs. Dana's, . . . . .	157.00	.....	.....	.....	1,201.00
Brooklyn, . . . . .	50.00	.....	50.00	100.00	2,720.00
"    Plymouth Ch'ch, . . . . .	.....	.....	.....	.....	101.00
Bryn Mawr College, . . . . .	47.00	.....	.....	.....	342.50
California Association, . . . . .	18.00	.....	.....	.....	7,155.04
*Camden, "King's Daugh- ters," . . . . .	5.00	.....	.....	.....	5.00
*Camden, "Willing Work- ers," . . . . .	.....	5.00	.....	.....	5.00
Canandaigua, . . . . .	.....	.....	.....	100.00	784.00
"    Granger Place School, . . . . .	103.00	.....	.....	.....	396.85
Central City, Neb., . . . . .	16.00	.....	.....	.....	113.00
Cheltenham Hills, . . . . .	10.00	.....	.....	.....	127.00
Chicago, . . . . .	211.00	34.97	.....	.....	1,918.70
Cleveland, . . . . .	13.60	.....	.....	.....	87.95
*Cloverdale, Cal., . . . . .	10.00	.....	.....	.....	10.00
Cohasset, . . . . .	10.00	.....	.....	.....	50.00
Concord, N.H., . . . . .	50.00	.....	.....	.....	303.00
Concordville, . . . . .	41.00	.....	.....	.....	229.50
Constantinople, American College for Girls, . . . . .	22.00	.....	.....	.....	45.36
*Delhi, N.Y., Miss Gil- christ's S. S. Class, . . . . .	.....	2.00	.....	.....	2.00
Denver, Col., . . . . .	18.00	.....	.....	.....	85.00
Evanston, Ill., . . . . .	5.00	.....	.....	.....	25.00
Farmington, Miss Porter's School, . . . . .	75.00	.....	.....	.....	300.00
Franklin, . . . . .	29.00	.....	.....	.....	118.25
Fremont, . . . . .	27.00	.....	.....	.....	155.50
Geneva, N.Y., . . . . .	30.00	.....	.....	.....	298.75
Germantown, First, . . . . .	110.00	17.00	36.00	.....	1,119.60
"    Second, . . . . .	51.00	.....	2.00	.....	475.29
Gilbertsville, N.Y., . . . . .	.....	.....	.....	.....	423.00
Hartford, . . . . .	86.00	9.00	.....	.....	1,619.75
Honolulu, . . . . .	13.40	.....	.....	.....	30.40
Indianapolis, . . . . .	83.00	.....	.....	.....	516.00

\* New.

CONTRIBUTIONS OF RAMABAI CIRCLES, SOCIETIES, ETC.— *Continued.*

CIRCLES.	SIXTH YEAR.				TOTAL FOR SIX YEARS.
	Annual Sub., including Life Memb. Fees.	General Fund.	Building Fund.	Scholarships.	
Indianapolis Girls' Classical School, . . . . .	.....	....	....	\$100.00	\$600.00
Ithaca, Cornell University, .	\$222.81	....	....	....	1,762.03
Jacksonville, Ill., . . . . .	43.00	....	....	....	372.75
Jamestown, N.Y., . . . . .	.....	....	....	....	1.00
Kansas City, . . . . .	15.00	....	....	....	116.95
Lansing, . . . . .	.....	....	....	....	45.16
Leroy, . . . . .	20.00	....	....	....	261.22
London, Ont., . . . . .	.....	\$53.00	\$29.00	....	416.41
Los Angeles, . . . . .	142.00	....	....	....	349.40
Louisville, . . . . .	52.00	15.00	....	....	420.55
Luverne, . . . . .	.....	....	....	....	13.00
*Marengo, Ill., W. C. T. U., .	.....	11.36	....	....	11.36
Montclair, . . . . .	40.00	....	....	....	464.00
*Montesano, Wash., . . . . .	.....	3.00	....	....	3.00
Montreal, . . . . .	110.00	....	23.25	100.00	1,481.01
Naperville, . . . . .	.....	....	....	....	1.00
New Haven, . . . . .	66.31	15.00	....	....	1,442.56
New Hope, Pa., . . . . .	9.00	....	....	....	72.00
New York, . . . . .	297.00	....	....	....	1,565.43
* " " "Alice Spence- Prentice Memorial," . . . . .	.....	....	....	100.00	100.00
New York, Miss Merrill's, . .	8.00	....	....	....	95.00
" " "Missionary So- ciety, Church of the Strangers, . . . . .	.....	....	....	....	25.00
Niagara Falls, . . . . .	22.00	....	....	....	176.00
Normal, Ill., . . . . .	16.00	....	....	....	133.90
Northampt'n, Smith College,	252.50	....	....	....	1,428.25
Nyack, . . . . .	21.00	....	....	....	405.50
Ogontz, Pa., Ogontz School,	76.62	....	....	....	338.21
Orange, . . . . .	.....	....	....	....	211.25
Oswego, . . . . .	56.00	....	....	....	327.00
Pasadena, Cal., . . . . .	57.22	....	....	....	181.37
Pawtucket, R.I., . . . . .	65.00	....	25.00	....	697.20
Petaluma, Cal., . . . . .	22.00	....	....	....	59.25
Philadelphia, . . . . .	82.00	....	5.00	....	1,070.50
" " Josee, . . . . .	.....	....	....	....	75.00
" " Manorama, . . . . .	159.00	47.00	....	....	2,063.50
" " Sahaya, . . . . .	64.25	10.00	....	....	794.00
Pine Bush, N.Y., . . . . .	11.00	....	....	....	66.00

\* New.

CONTRIBUTIONS OF RAMABAI CIRCLES, SOCIETIES, ETC.— *Continued.*

CIRCLES.	SIXTH YEAR.				TOTAL FOR SIX YEARS.
	Annual Sub., including Life Memb. Fees.	General Fund.	Building Fund.	Scholarships.	
Plainfield, N.J., . . . . .	\$61.46	....	....	....	\$454.55
Plainville, Conn, . . . . .	14.00	....	....	....	78.55
*Portland, Ore., . . . . .	....	\$27.15	....	....	27.15
Providence, . . . . .	83.25	....	....	....	630.55
Quincy, Ill., . . . . .	74.00	....	....	....	721.00
Riverside, Cal., W. C. T. U.,	....	....	....	....	8.00
Roselle, N.J., . . . . .	15.00	....	....	....	126.25
Saco, Me., . . . . .	....	....	....	....	74.67
*San Francisco, Miss Ham- lin's, . . . . .	....	38.00	....	....	38.00
San José, Cal., . . . . .	115.05	....	....	....	381.05
Santa Barbara, Cal., . . . . .	35.00	1.25	....	....	63.25
Santa Rosa, Cal., . . . . .	....	....	....	....	10.00
Sherwood, N.Y., . . . . .	....	10.50	....	\$100.00	1,264.95
Sioux City, . . . . .	100.00	....	....	....	415.70
Sparkill, . . . . .	65.00	....	....	....	609.00
Springfield, Mass, . . . . .	70.00	....	....	....	552.00
Stamford, . . . . .	125.00	6.11	....	....	801.06
St. Louis, . . . . .	....	....	....	....	102.00
*Tacoma, . . . . .	34.00	....	....	....	34.00
Toledo, . . . . .	14.00	....	....	....	90.00
Toronto, . . . . .	215.00	....	\$148.00	....	1,754.82
Vineland, . . . . .	....	....	....	....	10.00
Virginia Association, . . . . .	300.00	....	....	....	850.00
*Warren, Ill., Sund'y-school,	....	4.18	....	....	4.18
Washington, . . . . .	70.00	....	....	....	813.50
Wilmington, Del., . . . . .	176.00	....	....	....	628.36
	\$5,139.92	\$514.46	\$348.25	\$2,000	\$67,225.67

\* New.

E. HAYWARD FERRY,

*Treasurer Ramabai Association.*

## ANNUAL REPORT.

FROM THE CHAIRMAN OF THE EXECUTIVE  
COMMITTEE TO THE RAMABAI  
ASSOCIATION.

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*Friends and Associates*,—Mr. Baines, the Imperial Census Commissioner, in his last census report for India, gives the following startling statistics:—

The population of India is 289,187,315, nearly a quarter of whom belong to States ruled by Hindu or Mohammedan princes. Only 12,097,530 of this vast population can read and write, of whom the women number only 543,495. The number of widows of all ages is calculated to be 23,000,000. Of these, 10,165 are under four years of age, 51,875 between the ages of five and nine.

It has been often asked why the number of widows is so very large, to which question there are two conclusive answers.

*First.* Young girls and even infants are often given in marriage to old men, who, soon dying, leave their young brides widows forever. "Once a widow, always a widow."

*Second.* As an unmarried girl is a disgrace to the entire family, the poorest father will pay whatever sum he can collect to almost any man who will marry his child. Therefore, in some parts of India men have made it a trade to go from town to town, marry the young girls offered them, and collect the fees for their own support. Thus one husband may leave fifty or even a hundred child-widows who never saw his face after the marriage rites were performed. Happily for India, this practice is growing in disfavor in the places where it has prevailed.

But we are told that there are no "infant" marriages here.

An answer to this statement is found in the following extract from the Mysore Census Commissioner's report,—the report of one district alone: "In the first year of their existence seventy-four Hindu female children were carried by their parents through the forms of marriage. In the second year children of both sexes figure on the matrimonial stage, although the girls outnumber the boys, as being more easily immolated. In the third year the proportion is still higher; while, in the whole period from one to five years, 512 boy-husbands against 11,175 girl-wives are recorded as travesty-ing the sacred rites of marriage. A still greater disproportion is presented in the next quinquennial age period, which gives as many as 180,947 wives against 8,173 husbands." An editor of a native paper comments on this report as follows: "One cannot but exclaim, 'Horror!' at the sight of these figures. Think of seventy-four baby-wives, or rather they are literally infant-wives according to the root meaning of the word! Is not this 'immolation' of so many innocent souls? . . . We are a nation of slaves in almost every sense of the word, and *we must be saved from ourselves in spite of ourselves*. But who is to be our savior?"

We have also been told that the life of the child-widow is not so hard and pitiless as represented; that the majority have happy homes, and they yield cheerfully, bravely, to the restrictions custom or religion place upon them. Why, then, are the shaven head and the coarse white garment "badges of shame"? Why are the bodies emaciated and disfigured by starvation and cruel blows? Why the sullen, joyless expression of the face? Why so many suicides and lives of shame among the child-widows? Let him who believes such statements, though made by the Hindus themselves, come to the Shâradâ Sadana, listen to the pitiful histories of some of its inmates, see the white marks of the hot iron on the head, the little white scars made by sharp finger-nails meeting in the tender flesh of the face,—as I have heard and seen all this, and much more,—and he will not only know the truth, but he will feel it a privilege to do something for these unfor-

tunate children, though it be only the giving of a kind word and a glance of tender sympathy. He will feel it a privilege to assist the one woman who dared to stand forth the defender of her sisters' rights, and still dares to advocate education and freedom of thought for them, in the midst of opposition, misrepresentation, and the desertion of friends!

It was for the high-caste child-widows, whose lives are often more pitiable than the lives of the low caste, that Pundita Ramabai made her appeal to the American people,—an appeal almost phenomenal in its success.

Five years ago to-day she stepped on the shores of her native land, after an absence of six years, with an assured income for a ten years' trial of her unique, humanitarian enterprise. The month and eleven days that others would have taken for rest, after two years of unremitting work in America and a long rough voyage hither, she occupied in preparing for the opening of her school, which was done March 11, 1889. It has now reached the sixth milestone in its course. A pause here and a brief backward look may bring cheer and encouragement in the present unexpected crisis, and furnish wise lessons for future guidance.

The Shâradâ Sadana opened with one child-widow Godubai — to whom it was a deliverance from death — and a non-widow, Shâradâ, the child of a reformer, a member of the Brahma-Somaj. Soon the number of pupils began to increase beyond the most sanguine expectations, but with the success came doubts and opposition. Hindu and Christian alike suspected the neutral policy of the school, and the excitement grew strong. The Bombay Advisory Board stood by Ramabai. But they wisely decided that the request of several parents for a missionary to give religious instruction to their children within the Sadana could not be granted. The Executive Committee also felt that the confidence with which the orthodox Hindus had placed their girls under the care of Christian teachers, knowing what that influence must be indirectly, should be respected, and even the appearance of breaking faith with them must be avoided.

In the records of the meeting of the Advisory Board, March, 1890, one finds a resolution to the effect that, for religious instruction given *outside* of the Sadana, parents and guardians must be held responsible. With that understanding several pupils were allowed to go outside of the Home for such instruction. And no child was admitted to the Pundita's private prayers whose parents did not so desire or who was not of age to act for herself.

At the close of the first year Ramabai had the joy of finding twenty-seven girls confided to her care, twelve of whom were child-widows. The admittance of non-widows from the first was strongly advocated by the Bombay Advisory Board. Their reasons seemed so sensible that the Executive Committee approved, with the understanding that, when the complement of widows should be obtained, the admittance of non-widows must cease. Another proviso was that they should not be an additional expense to the Association.

Former reports have given particulars of the removal of the school to Poona during the fall of 1890. To the removal at that time, and especially to Poona, the Bombay Board were strongly opposed. And in justice to them it should be said that results have proved their objections and fears to have been well founded. At that time Miss Hamlin was with Ramabai, to assist her in the business arrangements of the school, to advise with her, and to act for the Executive Committee in any emergency requiring prompt action. She saw great advantages in the Poona location; and after the removal she was unwearied in her efforts to obtain child-widows, and to make the school yet more successful. At her suggestion a Provisional or Managing Committee was formed, to relieve Ramabai of some of the many responsibilities devolving upon her. As you know, some features of this experiment were not consistent with the constitution of the Ramabai Association. They were not approved by the Executive Committee. The Managing Board dissolved its connection with the Sadana August, 1891; and Ramabai was instructed to resume the entire management of the school and

home, and to return to the original policy, which was one of freedom as well as neutrality. Some of the members of the Managing Board remained Ramabai's friendly advisers, and the affairs of the school were again peaceful and prosperous. During that year a "compound" with two bungalows was purchased by the Association through Ramabai, that the Sadana might have a permanent abiding-place. During the spring and summer holidays Ramabai devoted her entire time to the preparation of buildings and grounds for the school, which was reopened July 26, 1892, under the most flattering auspices. Old friends and new friends rallied around her, and never were they more enthusiastic in their congratulations and praises. During the next twelve months nothing occurred to disturb the prosperity and happiness of the Home. Its success was unparalleled. In one year the number of pupils increased to sixty-two, forty-nine of whom were widows; and Ramabai was instructed to admit no more non-widows.

In the midst of this sunshine a storm burst upon Ramabai as unexpectedly as lightning from a clear sky. Old charges of disloyalty were renewed. New charges of flagrant attempts at proselyting were made. The papers became abusive and indecent. Anonymous letters threatened Ramabai's life. Teachers and pupils trembled with fear whenever she went out of the "compound." The Advisory Board severed its connection with the Sadana by publishing its resignation in the principal papers before sending it to the Executive Committee. Their circulars to the people and letters to parents and guardians were followed by the sudden withdrawal of twenty widows from the school. At this crisis the Executive Committee felt justified in furthering the desire the Chairman had long felt of visiting Ramabai as a friend, by defraying the expense of the journey to and from India from the general treasury, that she might go as an officer with some authority. To the Association, therefore, and to friends in and out of the Association, am I gratefully indebted for the pleasure of being here, although with more responsibility than I first

anticipated. This will explain the personal feature that must now appear in the report.

After a very rough voyage of five weeks I arrived at Bombay at noon of Christmas Day. Ramabai was on the wharf to greet me with a joyful welcome, and Wednesday night I recognized the road leading to the entrance of the Shâradâ Sadana. The reception by teachers and pupils, as we passed from the gate to the veranda of the home bungalow, was sweet and touching. But the sweetest and most touching feature of it all was the joy with which Ramabai was received after an absence of a few days only. It spoke sadly and eloquently of hearts that had been starved, of natures that had been warped, but that are now expanding and blossoming under the gentle influence of their "dear Bai's" loving kindness and motherly watchfulness.

Monday, New Year's Day, was the day for giving each pupil a new sari, fruit and sweetmeats, with which simple presents they are much more delighted than many Christian girls with costly gifts. As each girl received her sari from my hand, she wished me "A Happy New Year" in English. Some were shy and constrained: some were prompted, having learned the sentence for the occasion; but all laughed merrily at my attempt to return the greeting in Marathi, also learned for the occasion.

The holidays closed on Wednesday; and I now began an investigation of facts connected with the trouble that has so seriously affected the school. Both sides have been presented by Ramabai, teachers, parents, friends, and members of the late Advisory and Managing Boards. Unfortunately, the Chairman of the Advisory Board has been, and is still, too ill for an interview. I have tried, prayerfully, to see, hear, and judge from both standpoints, the Hindu and Christian, and to place before you impartially the results of the investigation, that you may decide if any compromise could have been made.

The late Managing Board had, during its control of the school, made it strictly Hindu in its workings, allowing no

freedom to parents who desired their children to attend private prayers or to receive religious instruction outside of the Sadana, or to the girls of age and capable of choosing for themselves. No such restriction, however, was placed on those girls desiring to go to the Hindu temple. Ramabai was forbidden to enter dining-room, kitchen, or corridor while the girls were taking their meals, while those who enforced this rule often sat with Christians.

When the Managing Board dissolved, and Ramabai was instructed to resume the old order of affairs, she admitted to her prayers the children of parents who desired it; and these were allowed to receive Christian instruction outside, as before. It may be well to state here that Ramabai, at the morning service in her own room, never speaks of dogma or creed. Her talks are of the wonderful power and love of the Creator in preparing this beautiful world for his children, or it is some moral lesson that shall teach them the beauty and sweetness of pure unselfish lives. If an orthodox Hindu father could listen to these talks, and see the earnest faces of the girls kindle with delight as Ramabai's words, simple, but inspiring, touch their hearts, he would never fear the influence of such lessons.

Ramabai also resumed her seat in the dining-room with those pupils whose parents do not rigidly observe the caste rules in their own house. A Brahmin can eat with a Christian without offence if he neither sits in the same line with him nor touches him, and if there is nothing movable on the floor, like carpet or mat. But the very orthodox Brahmin will not do even this; and to the girls of such parents Ramabai gives a room adjoining the one she sits in, so particular is she that they shall not break their home rules.

Under a year's régime of this kind the school flourished as never before. Then came this storm. Malicious reports of conversions, baptisms by scores were circulated, and came to the ears of the members of the late Boards. They came to Ramabai. She told them there had been neither conversions nor baptisms, that she had simply returned to

the old policy, as instructed. They demanded a return to the old restrictions at once. They were told that this could not be done without first communicating with the Executive Committee. She would write or they could do so. But no, they were being compromised with the people; and she must act at once, or they should resign and publish their resignation immediately, which they did, and sent out the circulars and letters alluded to. One of the first withdrawn from the school was Shâradâ, one of the first two received into it. This was followed by the withdrawal of twenty widows, many of whom were placed at once in the Poona High School, in which our late advisers are largely interested. This school for several years has been in danger of losing the government grant, because of the small number of high-caste girls in it. It would have been refused last year but for Rukhmabai's strong appeal in England, and the entire support of it would have fallen on the natives. Some of the members of our late Boards here are now supporting some of the Sadana widows at this school. They have pledged themselves to the payment of twelve rupees per month "for the benefit of the pupils who are withdrawn from the Shâradâ Sadana and placed in the Poona High School." Through some blunder of the collector of the fees, this paper was brought to Ramabai two weeks ago. These gentlemen, I regret to record, while holding the control of the Sadana in their own hands, never gave so much as a pice towards its support. On the contrary, a widowed relative of one of the advisers, with her child, for more than two years, had education, board, and clothing at the Sadana, entirely free from expense. She has been withdrawn without a word of explanation, apology, or gratitude.

The gentlemen vindicate their course by saying that they were being compromised with the people,—that during all the past year they supposed Ramabai was pursuing their line of policy. They had assured the people that the school was strictly Hindu, with no religious freedom to even those desiring it. They supposed they were acting with the sanc-

tion of the Ramabai Association. It is difficult to understand how they have continued under this impression after receiving the Executive Committee's letter at the time of the dissolution of the Managing Board, which was written in no equivocal terms.

In conversation with some of the gentlemen, regret was expressed that they had been quite so hasty with the resignation. They thought it might have been better to consult first with the Executive Committee. But, when asked if they would allow any freedom to parents or children of age, their reply was an emphatic "no." Some had no objections *personally*, but the prejudices of the orthodox Hindu must be respected. The rights of an unorthodox Hindu are not to be considered.

These gentlemen were very unwilling to listen to Ramabai's explanation of certain charges which had been made against her,—explanations which completely exonerated her. But, though convinced that she is in the wrong, they express unbounded admiration, honor, and affection for her still! All this leaves one with the impression that the theories and practice of some of the great reformers are widely at variance.

We, free-born Americans, cannot understand the power that caste and caste rules have over the educated, cultivated men of India, that cause even reformers to draw back when their theories are put to the test. Some years ago a reformer, whom I have met here, was one of seven men, called "the seven sages," to sign a pledge that, when his wife should die, he would marry a widow. In course of time the wife died, and straightway he took unto himself a young damsel of twelve. In course of time the other six died likewise. This same reformer, not long ago, was found guilty of taking "a social cup of tea with Christians." He had often done it without being reported to the high priest; but this was once too often. He was threatened with excommunication from his caste; and, instead of braving this, he endured the most humiliating of purifications.

There is one fact that cannot be ignored. Our late advisers are men of education, cultivation, and influence, and they have dealt a blow to this school and home to recuperate from which may require months, and even years ; but we pray that it may not be so. As if in answer to this prayer, the father of Shâradâ has come in ; and, as a proof of his sincere penitence for the wrong he has done Ramabai, his ingratitude to her and the Association, he brings Shâradâ back to the school, and a new pupil with her ! He promises to do all in his power to undo the harm that has been done.

The blow that has been dealt was called by the papers "the death-blow to the Shâradâ." It has not killed it: it will not kill it ; but the desertion of her old friends and advisers, and the withdrawal of so many children of her heart through their influence, nearly killed Ramabai. If ever she needed your loving sympathy and support for body and soul, it was when I arrived here. And now, as I listen to the story of her trials and sufferings, as I look at the forty and more girls whom she is protecting and who are constantly claiming her love and care, as I see the once desert compound converted in so short a time by her care into a luxuriant garden, and the substantial building erected under her sole supervision, I wonder that she is alive ! But through all the gloom there have been rays of sunshine. Three years ago the Kolhapur State authorities sent hither a young girl to be instructed in the kindergarten system. Last fall circulars were sent to them, with the advice to withdraw the girl from the Sadana. They have decided to keep her here two years longer, to be perfected in the kindergarten course and to study English literature. One young man, who was persuaded to take his sister away, returned her in a few days with the message that he was satisfied with her report of the school.

A man in Central India, an orthodox Brahmin, was so little frightened by the circulars, letters, and newspaper stories that he returned his widowed daughter with the child of another daughter.

Within a few weeks a high-caste Brahmin who lives in

Poona, and has been warned against the Sadana, has applied for admittance for his wife. He is working for a degree in Fergusson College, and intends to take a medical course. He wants an educated wife, a good housekeeper, and an intelligent mother for the children. He can find in no school in Poona the *practical* instruction given here. Especially did he desire her to take the kindergarten course, which is not taught in the High School, in which so many of the Sadana pupils have been placed.

The kindergarten system is indeed taught here in a thorough manner. Ramabai herself has the training class of twelve; and they teach the infant class of twelve. It is a special delight to see these little ones, from seven until nine in the morning, stringing the colored beads without once mixing the colors; to see them going through the simple exercises, eager to do their best; and to hear their childish voices in song. The facility with which they learn is wonderful. The youngest is but two and a half. Shami is the next older; and in this bright, merry little sprite one cannot recognize the wretched babe of a more wretched mother whose history was given last year.

Besides the kindergarten course there are five Anglo-Vernacular and seven Marathi standards in the school. And Ramabai has the satisfaction of knowing that her girls have been placed in the High School in the same standard they left here, which they reached in less time than is taken in other schools.

All the recitations are now held in the new school building, which will be dedicated March 11. This is a two-storied stone building, standing opposite and near the home bungalow. An arched door leads into a large vestibule, at each end of which is a recitation-room. The centre of the lower part is a large hall for the kindergarten classes. It is furnished with chairs, tables, cabinets, benches, a stand, and a piano, Ramabai's gift to the room. On the walls are pictures collected by her during her absence from India. Blackboards are placed on the walls. Outside stairs lead from

this room to the upper rooms, the centre of which is the library, called "The Dean Bodley Memorial Room." It is large, airy, and very pleasant. It is used for a study-room in the evening, where Ramabai sits at a desk on a platform in front of the girls, industriously preparing their lessons for the morrow. Four large pleasant alcoves serve as recitation-rooms. All are perfectly ventilated. It is a building of which Ramabai is, and may well be, proud.

Now, if you will go with me into the dining-room, you shall see the girls at breakfast. We cross the yard, passing scores of potted plants, ferns, shrubs, etc., and enter a long, low room. On each side of the room is a row of "plats," — square pieces of wood well finished, having a knob at each corner to raise it slightly from the floor. On each of these a pupil is seated on one side of the room. On the other side sit Ramabai and the teachers. On the floor in front of each a brass platter and bowl are placed. One of the girls appointed to serve at this meal drops a spoonful of fried vegetables on the platter; another follows with boiled rice; a third, with vegetable curry; a fourth, with a teaspoonful of melted butter. These are dexterously mixed with the long, supple fingers, and carried to the mouth neatly and deftly by the youngest child. Then rice with sour buttermilk is served, and unleavened bread with melted butter. Milk is given to all who desire it, the children and delicate girls having an extra quantity. This is the diet morning, noon, and night, year in and year out, except at tiffin the variety is less.

On holidays there is a treat of fruit and very simple sweetmeats.

If you have the courage to join this meal, you must not be surprised if, when you offer the platter to the girl who serves you, she refuses to take it. That act would mean excommunication for her, should it be reported to the high priest!

Everything in the dining-room is as neat and orderly as it is simple. Into the kitchen we cannot enter now: it would

be profanation. But into the dormitories and sick wards we may look, and shall there find neatness, order, and good ventilation. Each pupil has an iron bedstead, with mattress, sheets, and blanket. It was by the physician's advice that the bedsteads were substituted for the floor. A teacher sleeps in each dormitory, thus keeping the girls under constant supervision.

The teachers are all interested in their pupils, and faithful in their work. The resident teachers are especially loyal to Ramabai, and watchful of her. Malanbai, Miss Stewart (English), Pritabai, Matharabai, Mr. Paranjape, are the regular teachers; Mr. Gharpure, music-teacher three times a week; Mr. Pempalkhari, drawing-teacher twice a week. Ganderbai Powar, an old friend of Ramabai, guides the kindergarten class lessons in music, and looks after them generally. She relieves Ramabai in many ways, but receives no salary. When questioned about it, her reply was, "If the Americans can do so much for my poor sisters whom they have never seen, why should not I do this much without pay?"

If the death-blow had been dealt the Shâradâ Sadana, if its doors were to be closed to-day, its five years' existence would not have been in vain. Five outgrowths would stand forth as memorials of its blessed influences.

*First.* Mrs. Nicambe's school in Bombay for high-caste child-widows, child-wives, and unmarried girls, is the direct outcome of the Shâradâ Sadana. Mrs. Nicambe is a valuable teacher lost to this school on its removal to Poona. Out of pity for the pupils who could not accompany Ramabai, she opened a little school expressly for them, which has been wonderfully successful.

*Second.* The remarriage of Godubai, the first child-widow to enter the Sadana. She had resolved twice to put an end to her life, but was restrained by the fear of being again born a *woman*. But for this Home her life might have been one of shame. Instead of which she is an educated woman, a thrifty housekeeper, and the happy wife of a professor in the Fergusson College.

*Third.* The interest in the kindergarten system which Ramabai has aroused among the people throughout the Bombay Presidency, as is shown by the frequent letters of inquiry.

*Fourth.* The desire the Sadana has created in the hearts of the *young men* for the education of their wives. It grows more and more evident that the freedom of India from her bonds of superstition and ignorance depends upon the women and the young men far more than upon the older reformers, who have not always the courage of their convictions.

*Fifth.* Last, but not least, the Shâradâ Sadana, by some means best known to the gentlemen so long connected with it, has incited them to an active interest in the welfare of their unfortunate sisters, the high caste child-widows, at the expense of their own pockets. I am confident that I but voice your sentiments in assuring them that no one will congratulate them more heartily on their success in following the example Ramabai set them than the Ramabai Association of America.

In closing this report, I feel painfully its inadequacy to meet your expectations, coming as it does from one "on the spot." I can only ask your generous forbearance, and pray that in acts and spoken words while here I may not disappoint you.

Yours faithfully,

J. W. ANDREWS, *Chairman.*

*For the Executive Committee.*

CABLEGRAM RECEIVED FROM SHÂRADÂ  
SADANA.

MARCH 12, 1894.

Shâradâ Sadana still lives, and she sends warm greetings to the Ramabai Association. The anniversary exercises have been successful. There are fifty-one pupils in the school. Thirty-four are widows. The inmates of the Sadana are now happy and hopeful. They send kind wishes and grateful love.

J. W. ANDREWS.

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TRIBUTE TO THE MEMORY OF MRS.  
HEMENWAY.

Dr. Hale referred to the regret which every person present felt that we have lost the constant and eager service of our dear friend, Mrs. Hemenway, who was almost always present at our meetings, and from the first had given her intelligent assistance to the work of Ramabai. Only a year ago, at this meeting, we were expressing our sense of loss of Bishop Brooks. To-day we have a similar loss to deplore, felt not only by us, but by the whole community. Dr. Hale asked that these words, expressive of our regret, might be entered upon the records; and it was so unanimously voted.

## LETTERS.

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### LETTER FROM THE HUSBAND OF THE FIRST CHILD- WIDOW RECEIVED INTO THE SHÂRADÂ SADANA.

POONA, Feb. 2, 1894.

*Dear Madam,*— It is really a matter of great and genuine pleasure to me to write this letter in response to your wish that I should give you an idea as to the change produced in my wife, Godubai, by her four years' residence in the Shâradâ Sadana. I feel thankful to you for giving me this opportunity to express, however inadequately, my feelings towards the conductors of that noble institution; and my only regret is that I may not be able to convey to you all that I feel in this matter.

Few outsiders can understand or adequately realize the terrible nature of the life which high-caste Hindu widows, and especially child-widows, have to lead in our society. A girl betrothed at seven or eight may become a widow almost immediately; and from that tender age till she finds relief in death she has to live a life of helpless degradation, and often of great misery and destitution. Subject to disfigurement to render her unattractive, shunned even by her nearest relatives on all auspicious occasions, compelled to live on coarse and unwholesome food, a high-caste Hindu widow is a great standing reproach to the Indian society. Absorption in religious practices, arising more out of necessity than any religious fervor, may, in some cases, somewhat blunt the edge of the hardship of her lot. But such enforced asceticism is in itself a proof of the great iniquity and heartlessness of our social arrangements. Pundita Ramabai has already described, in pathetic and eloquent terms, the condition of our high-caste widows in her "High-caste Hindu

Widow"; and I will only add this here, that but for the Shâradâ Sadana my wife's lot would have been the same as that of her more unhappy sisters.

It is not easy to mention all the numerous advantages which my wife has derived from her stay of four years in the Sadana. She has come out of it with a keen love of knowledge and a mind enlarged and enlightened. In the time she was there she learned Marathi up to the fifth standard and English up to the third standard. This instruction is, in the first place, highly useful in itself to her; and, second, it has filled her with a desire to learn more,—a desire which I am doing all that lies in my power to gratify. Her views about life and our work in this world have also been materially altered. She has become free from many of our degrading superstitions. She feels that she has now been raised to a sphere where she can render good work for her more unfortunate sisters; and life seems to her now to be a blessing instead of a curse. I find that she is an excellent housewife. The habits of neatness and order which she has acquired in the Sadana are of great use to us in managing our domestic affairs. In short, I find her to be an excellent wife and an excellent companion in life; and I feel sure that in her company, in the natural course of things, many happy days are in store for me.

I will not conclude this letter without expressing on my own behalf, and on behalf of many enlightened Indians, our sense of gratitude to those noble-hearted ladies and gentlemen in America whose high ideas of benevolence and philanthropy have been instrumental in bringing into existence an institution like the Sadana. I feel grateful to them: first, from a personal point, in that their Sadana has made my wife what she is; and I also feel grateful to them as an educated Indian, deeply sympathizing with the degraded lot of our widows, and appreciating highly the generous benevolence which finds money for such an institution in so strange and distant a land. I must also express my gratitude to Pundita Ramabai, in whom the girls in the Sadana find a real mother,

and whose love of discipline and great capacity for management have made the Sadana so successful. With kindest regards, believe me, dear madam,

Yours sincerely and gratefully,

D. K. KARVÉ.

TO MRS. J. W. ANDREWS.

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LETTER FROM DR. LYMAN ABBOTT.

MRS. ELLIOTT RUSSELL :

*My dear Madam,*— I wish very much it were possible for me to be at the Annual Meeting of the Ramabai Association on March 12; but my duties and engagements here will make it impossible. I have the heartiest sympathy and admiration for this noble woman and her noble work,— work which is doing much for us in this country by the influence of her catholicity in showing us the folly, not to say the wickedness, of our denominational strife, as well as doing a beneficent work for her own people in India. To have any, even the least, share in this work I count as one of the greatest joys in my life.

Yours respectfully,

LYMAN ABBOTT.

110 COLUMBIA HEIGHTS, BROOKLYN, N.Y., Feb. 17, 1894.

## RESIGNATION OF THE ADVISORY BOARD.

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The resignation of the three gentlemen who formed the Advisory Board in Poona was laid before the Association by the President, as follows:—

POONA, 13th August, 1893.

TO MRS. J. W. ANDREWS, Chairman of the Executive Committee of the Ramabai Association, Boston, U.S.A. :

*Madam*,—In the last letter written to you by one of us after the dissolution of the Managing Board (formed with the advice of your deputed agent, Miss Hamlin) it was stated that, as your Committee did not approve of the arrangements made by Miss Hamlin, we were unwilling to undertake any responsibility as an Advisory Board in regard to the Shâradâ Sadana, though we should be glad in our private capacity to lend Pundita Ramabai our help, when required. We are therefore surprised to find that in the reports published by you our names are still mentioned as constituting an Advisory Board in Poona. We have not met together ever since the dissolution of the old Board under your orders; and no such Advisory Board as you mention has existed for the past two or three years. In the present condition of the Sadana there is a special reason why we cannot conscientiously allow our names to be connected with the institution. Encouraged, apparently, by some expressions contained in your Committee's communications, Pundita Ramabai has during the past year or so departed from the lines of strict neutrality on which the institution was started and managed for some time. We have strong reasons to believe that many of the girls are induced to attend her private prayers regularly, and read the Bible, and that Christian doctrines are taught to them. Pundita Ramabai has also shown her active

missionary tendencies by asking the parents and guardians of girls to allow them to attend her prayers, and in one case at least, to become Christians themselves; and we are assured that two of the girls have declared to their elders that they have accepted Christ. Such a departure from the original understanding cannot fail, in our opinion, to shake the stability of the institution, and alienate public sympathy from this work. We are sorry our individual remonstrances with the Pundita Bai have proved of no avail. If the Sadana is to be conducted as an avowed proselytizing institution, we must disavow all connection with it. We beg you will take note of this declaration, and cease to mention our names as members of the Advisory Board. We have furnished a copy of this letter to Pundita Ramabai for her information also.

Yours faithfully,

R. G. BHANDARKAR.

M. G. RANADE.

C. N. BHAT.

At the suggestion of the President a vote of thanks was passed to these gentlemen for all the service which they have rendered to the Shâradâ Sadana.

## BY-LAWS.

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ARTICLE I. The members of this Association shall be such persons as shall pledge themselves to the payment of not less than one dollar per year for a period of ten years. The annual payment of one hundred dollars for ten years shall constitute a scholarship. Every member shall be entitled to vote at the annual meeting.

ART. II. The various Ramabai Circles which have been or may be formed throughout the country may become branches of this Association. Any member of such branches, pledging the payment of not less than one dollar per year for ten years, shall be a member of this Association, and shall be entitled to vote at the annual meeting.

ART. III. The officers of this Association shall consist of a President, not less than three Vice-Presidents, a Treasurer, a Recording Secretary, a Corresponding Secretary, a Board of not less than seven Trustees, an Executive Committee consisting of not less than seven persons, and an Advisory Board of three members in India. All said officers shall be elected at the annual meeting, and shall hold their offices until others are elected and qualified in their stead. Any vacancies occurring in any of the offices of this Association may be filled by the Executive Committee.

ART. IV. The Board of Trustees shall manage and control all the property and affairs of the Association.

ART. V. The annual meeting of the Association shall be held in March of each year at such time and place in Boston, Mass., as the President shall appoint.

ART. VI. The Board of Trustees shall meet semi-annually at such time and place as its Chairman shall appoint. The Executive Committee shall meet monthly at such time and place as its Chairman shall appoint. This Committee shall attend to all the business details of the Association, and report to the Board of Trustees as often as such Board shall direct. It shall also make an annual report to the Association. Special meetings of the Board of Trustees or of the Executive Committee may be called by their respective Chairmen, when necessary.

ART. VII. The Advisory Board shall report to the Trustees upon such matters as may seem to them important, and upon such special matters as may be referred to them by the Association or by the Board of Trustees or by the Executive Committee.

ART. VIII. These By-laws may be amended at the annual meeting of the Association or at any meeting called for the purpose, by a two-thirds vote of the members present and voting.

# Pundita Ramabai.

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## HER HISTORY AND HER WORK.

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“RAMABAI is the daughter of a Marathi priest. In his youth he saw his preceptor teaching Sanskrit to a royal princess and resolved that he would thus teach his own wife. But the relatives on both sides looked upon this as hardly less than insanity. There was no peace in the house and our liberal minded Marathi priest gave up the unequal contest. But forty years after his wife died, and on one of his pilgrimages he met at a sacred river, a learned Brahmin whose lovely little girl he married and then found it more easy to do as he would about her education. She was very bright, and glad to learn, but after a while his strange course excited so much comment that he resolved to retire from the world and carry out his ideas without further molestation. He accordingly sought a home in the forest of Gangamul, on the Western Ghauts, in Hindustan, and here on the 23rd of April, 1858, Ramabai was born. She lived in entire seclusion and the consequent enjoyment of outdoor air and exercise; she was taught by the mighty ministries of Mother Nature, who has stamped her sanctities on this impressionable soul. Her earliest recollections are of the birds singing in the morning twilight, at which time her mother, busy during the day with household cares, was wont to take little Ramabai in her arms to teach her the Sanskrit language. In this way and as they walked, later on, thousands of miles on pilgrimages to sacred shrines, Ramabai learned twenty thousand verses from the poets and sayings of the philosophers.”

The father's reputation for sanctity and learning attracted to his mountain home many pilgrims, whom he was obliged to entertain according to the rules of eastern hospitality, and, his means being thus exhausted, on his death his family were left destitute. His wife survived him but a few months, and for the next four years Ramabai, then sixteen, and her young brother wandered on foot through various provinces of India, staying in the larger cities months at a time, the brother finding occupation as a teacher, and she as cook in some high-caste family, that being then the only employment open to a high-caste woman. This, however, gave her the best possible opportunity to know the customs in regard to women, and confirmed her determination to devote herself to their elevation.

They finally reached Calcutta, and through a friend of her brother the pundits (professors) of the University learned of her attainments as a Sanskrit scholar, carefully examined into her acquirements, and as a result conferred upon her the title of Sarasvati, (the Hindu Minerva), no woman having received it before. After this followed two years of constant work, traveling, lecturing, and writing in the interest of Hindu women, native princesses often paying her expenses from place to place. The English admired and trusted her. Before their high commissions her word was taken as authority concerning the needs of those for whom she labored with unselfish devotion. She urged that native women should be trained as physicians and taught to teach. Measures were introduced having these ends in view. When she was twenty-two, her noble young brother died and Ramabai married a Bengalese gentleman, a lawyer whom she freely chose

—this being an instance almost without precedent. He did not belong to her caste and she suffered much criticism on this account. The sufferings of an older daughter, betrothed in childhood to a boy who grew up unworthy of her, had led Ramabal's father to allow her to remain unmarried, and this independence on his part had much to do with Ramabai's remarkable career, though for it he was excommunicated. Ramabai's short married life with the husband of her choice was very happy, but he died suddenly of cholera, when they had been but two years married, leaving her a widow with an eight months' baby, when she was but twenty-four years old. Though her protection and support were thus suddenly cut off, Ramabai did not despair. She sold their little home, paid off the debts, wrote a book which brought her money enough for the journey, and 16 months after her husband's death set off across the unknown seas for England. This was in 1883. During these last years Ramabai had gradually cast off allegiance to the faith of her fathers, and though she was never a member of the Brahmo-Somaj, perceiving its theism to be higher and better than her Hinduism, she became a convert to its ideas and broke her caste, for which she received the anathemas of her people. But she had one of the bravest souls ever enshrined in clay, and so went on her widening way, unper- turbed by the criticisms of her people. Keshub Chunder Sen, leader of this movement, gave her a volume of selections from the sacred books of all nations, in which she read for the first time, Christ's Sermon on the Mount, and her interest in Christianity was aroused. Through the influence of a Hindu friend, whose answers to her doubts followed her to England, soon after her arrival there she became an avowed Christian, was baptized, and declared her acceptance of the Apostles' Creed, and her belief in Christ as the Master and Redeemer. But her acute mind finds it difficult to choose among the sects, so she announces herself as being in harmony with all, and has joined none. But every Christian grace blooms in her life, com- munion with God seems her most natural habit, and love to Him and all that He has made, her atmosphere. She found that a slight deafness, the result of scarlet fever, would prevent her from studying medicine. Professor Max Muller and other learned men took up her cause. She was made Professor of Sanskrit in Cheltenham College, where she remained until 1886, when Dr. Joshee, who was her cousin, a lady of high caste, was to graduate from the Women's Medical College of Philadelphia, and the Pun- dita came over to see her and to study our educational methods. The death of Dr. Joshee soon after she returned to India, was a heavy blow to the Pundita and to the women's cause in Hindustan.

After years of thought she had come to the conclusion that she could best help her country women by founding in India a school for high caste child widows, and during her two and a half years in America every energy was directed to the accomplishment of this purpose, \$25,000 being asked for its establishment, and \$5,000 annually for ten years to carry it on. This work has a double purpose, first to fit the most afflicted of God's creatures to support themselves, and second to furnish teachers to go into the zenanas (homes) of high caste women. All have heard of the system of child marriage in India, the betrothal taking place before the girl is nine years old and often when she is two or three, she then going to the home of her hus- band. Should this husband die, it is considered a punishment upon her for some horrible crime committed in a previous existence. If the widow be a

mother of sons she is not usually a pitiable object, although she is certainly looked upon as a sinner. The widow-mother of girls is treated indifferently, and sometimes with special hatred. But it is the child-widow upon whom in an especial manner falls the abuse and hatred of the community as the greatest criminal upon whom Heaven's judgment has been pronounced. She must wear a single coarse garment, and eat only one meal during the twenty-four hours of a day. She must never take part in family feasts. A man or woman thinks it unlucky to behold a widow's face before seeing any other object in the morning. She is closely confined to the house, forbidden even to associate with her female friends. Her life, then, destitute as it is of the least literary knowledge, void of all hope, empty of every pleasure and social advantage, becomes intolerable, a curse to herself and to society at large. At the age of twenty-one, however, these women are legally free from the control of either their own or their husband's family, though penniless, and, being forbidden by their religion to marry again, can be counted upon to render years of useful work as a result of training given them.

During her first year in America, Ramabai thoroughly studied the Kindergarten system in Philadelphia, and prepared her remarkable book "The High Caste Hindu Woman," of which 10,000 copies have been sold, the proceeds being devoted to publishing a series of illustrated school books, prepared by herself in the Marathi language, far superior to those in use in girls' schools there. In February, 1887, she spoke in Trinity Chapel, Boston, then first explaining her plan to a large audience, and many of all denominations became interested. During the spring she addressed other meetings, and in May the Ramabai Association was formed, with an Advisory Board of influential Hindus in India, whose characters received the highest endorsement from prominent Englishmen. Letters arrived that autumn from these gentlemen promising co-operation, and the Association was legally incorporated in January, 1888. When Ramabai therefore sailed from San Francisco, the following October, she went as the representative of a responsible Association, pledged to support the reform to which she has consecrated her life. During the time spent here she had written and published "The High Caste Hindu Woman," of which 7,000 copies had been sold; she had delivered for the Association over a hundred lectures, which lead to the formation of 55 Ramabai Circles, and 113 lectures for herself, from the proceeds of which she paid her indebtedness for board in England and America. "Protected only by her womanliness and strong personality, she had travelled alone from Canada to the Pacific Coast; had lectured in the larger cities and towns of nearly every State and Territory in the country, studying their charitable, philanthropic, and educational systems, neglecting nothing that might be helpful to her and her country; and, in the midst of strange people, strange customs and habits, eating neither fish, flesh, nor fowl, nor anything containing even the germ of life, but strictly observant of the laws of health, had shown a degree of mental and physical endurance and accomplished an amount of work that was marvelous."

Ramabai reached Bombay Feb. 1st, 1889, and there on March 11th the Sharada Sadan, or house of learning, opened with two scholars, one a high caste child widow, and one a paying pupil. One year from that date saw 27 pupils in the school, 12 of them child widows, and the second anniversary

there were 40 pupils, 27 being child widows. Many of these are little children, taken away from the cruel oppression of the husband's family by the child's parents, and placed under Ramabai's tender care. In November, 1890, it was thought best, because of expense and climate, to move the school from Bombay to Poonah, and now news has come of the purchase there of a house and grounds in every way suitable for a permanent home for the Sharada Sadan. A kindergarten training class of sixteen is an important feature of the school, six of the pupils being sent by the authorities of government schools to be trained as teachers by Ramabai.

Since her return to India, Ramabai has met with much intense opposition from her own people, more on account of her change of faith than because of the work which she inaugurates, though that is entirely opposed to their social and religious traditions. She is also cut off from the sympathy of many missionaries as she is unwilling to enforce the study of Christianity, feeling convinced that would keep away the timid and oppressed class she wishes to help. Other missionaries, however, heartily endorse the enterprise, feeling that it is truly Christ-like in its philanthropy. To all in America who can thus regard it, she made her appeal, but only asked its support for ten years, hoping that the work will by then have so commended itself to her countrymen that they will assume the responsibility.

Since the friends secured by Ramabai in this country must of necessity decrease as the years pass, it is earnestly desired that new ones may arise to take their places, and by regular or occasional contributions insure to this heroic woman the \$6,000 required annually to carry on the Sharada Sadan.

The above review of her and her work consists largely of extracts from Miss Willard's "Sketch" in the "Chautauquan," and from various reports, and is put together by

A. P. GRANGER,

Cor. Sec. of the Ramabai Ass'n.

Jan. 1st, 1892.

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"The High-Caste Hindu Woman," by Ramabai, can be procured from The Women's Temperance Publication Association, 161 La Salle St., Chicago Ill.; The Methodist Book Concern, 5th Ave. and 19th St., New York; and Damrell & Upham, Cor. Washington and School Sts., Boston, Mass.; price, \$1.25, with ten cts. extra for postage.

News of Ramabai's work will be found in "Lend-a-Hand," published in Boston; yearly subscription \$2.00.



